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CORRESPONDENCE.

A WORD ON "THE HOLY ALLIANCE".

I have read with much interest the article on "The Holy Alliance" by Augustine Jones. I think, however, that the writer underestimates the effect of this movement. It is true that France, under Napoleon III., paid no attention to it, except for the purpose of undoing its work; and that Great Britain never cared for it, for her very existence, in consequence of an unnatural system of national economy, forces on her continuance of bloodshed, so that not a year passes but somewhere human beings are slaughtered for the benefit of British trade; it is also true that Russia had wars with Turkey, and that Prussia fought for the unification of Germany: but, in spite of all this the effects of the Holy Alliance have been marked and excellent.

In 1840 Victor Hugo published his book "The Rhine" and the closing sentence of this book is "We must take back the Rhine." In this he only echoed the public opinion at home. There was great danger of a war, but the peace-sentiment prevailed, and not until 1866-7 was there a renewal of the danger. The Luxemburg affair came near precipitating a war, but Bismarck echoed the sentiment of his people: "We shall never enter on war except in defence of the country. A war simply to prevent a possible future war, we regard as reprehensible and unjustifiable." It needed the actual commencement of hostilities in 1870 on the part of France to make the Germans give up their peaceful attitude and to extort a durable peace from their misguided neighbors.

That the continent of Europe enjoyed peace from 1815 to 1866 is largely due to the Holy Alliance, for while other nations smiled at it, the Russian and Prussian rulers did not, and the relations between Russia and Prussia were for the most part peaceable, and in fact *have been to this day in all essentials*. *Neither was there a war with France for fully fifty-five years.* What the European powers need is a renewal of the Holy Alliance, of course in such a form as to make it a success. The "Dreibund" is very much of the style of such an alliance. If either Russia or France could be made to join it, peace would be absolutely certain. Great Britain would not like this, for her exceptional gain of colonies is chiefly due to the foolish policy of France, which made her waste her best strength in wars with Germany.

The Crimean war might be cited as an interruption. But this was essentially a British war in which France helped to get the chestnuts out of the fire for her rival. Had it not been for Napoleon III., that war would not have taken place. Neither Prussia nor Austria took part in it, and as the Holy Alliance was originally entered on by Austria, Prussia and Russia, it is evident that it suffered no infraction until 1866, and even then only on account of an internal question in Germany. Between Austria and Russia, as well as between Russia and Germany, there has been no war at all. No doubt, the original effect of the "Holy Alliance" had little to do with this peaceful condition, but it is nevertheless certain that in Russia, Prussia and Austria the existence of that Alliance was never forgotten, and is remembered to this day.

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NEW BOOKS.

TOOLS AND THE MAN. Property and Industry under the Christian Law. By Washington Gladden. Boston and New York: Houghton, Mifflin & Company.

The ten chapters of this book contain the substance of a course of lectures given to the students of the New Haven Theological Seminary in 1887, and, in a revised form, to those of the Meadville Theological School in 1892. The latter course was given on "The Adin Ballou Lectureship of Practical Christian Sociology." The first chapter on the "Christianization of Society" is a discussion of the twofold end of Christianity, a perfect man in a perfect society. Christianity gives a law to society as well as to the individual. The sentiments of society must be christianized; the social theories and institutions must be put upon a Christian basis, as many of them have already been. The purpose of the State is to declare and maintain the righteousness of God upon the earth. Our laws are to be christianized, and the administration of government. The Kingdom of God is here and now, working itself out not only in individuals but also in the masses and the classes, in the customs, institutions, laws, governments of men.

The chapter on "Economics and Christian Ethics" goes to the very root of the disorders in trade, in manufacturing, in the relations of capital and labor. The criticism of the *laissez faire* school of economists is admirable. Dr. Gladden shows that Christian ethics, instead of having nothing to do with economics, has practically everything to do with it. In our judgment, the whole subject of political economy ought to be and will sometime be rewritten from the standpoint here given.

Dr. Gladden's doctrine of "Property in Land" sums itself up in his statement that "*no man's right of private property in land can be so sacred as every man's right to standing room on the face of the earth.*" He stops somewhat short of the communistic doctrine of land, as expounded by Henry George, taking the position, however, that there should be sharp restrictions upon the monopoly of land. "In the present state of Society, private ownership should be combined with public control, so that the gains of enterprise may not be lost and the mischiefs of monopoly may be averted."

We have never seen any finer a discussion of "Property in General," the uses of it and the obligations which it imposes, than that contained in the fourth chapter of this book.

There is little that is new in the chapter on "The Labor Question," but the discussion is fresh and free from onesidedness. "The important lesson for workmen and employers to learn is that they are very near neighbors." "A Christian temper is the one thing needful."

We commend the sixth, seventh and eighth chapters of this book to all students of the systems of competition and co-operation. The competition system has collapsed. The logic of Christianity is co-operation. In the seventh chapter most interesting statistics are given showing the nearly universal success of co-operation where it has been tried. In the eighth chapter arbitration is shown to be the word of the hour but not the final word. The reorganization of industry on the co-operative basis will finally bring a condition of things in which good will and unity of interests will do away with the necessity of arbitration.